

[CONFIDENTIAL.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES, OUDH,

CENTRAL PROVINCES, CENTRAL INDIA, AND RÁJPÚTÁNÁ,

Received up to 28th October, 1888.

POLITICAL.

The *Najmu-l-Akhbár* (Etawah), of the 24th October, states

Circulation,
185 copies.

Rája Shiva Prasád and the United Indian Patriotic Association. that the editor has been asked by his many friends why he has not joined the United Indian Patriotic Association.

In reply to their question the editor says that he fully sympathizes with the objects of the Association, but that he has not joined it because he does not like to work with men like Rája Shiva Prasád, C.S.I. The Rája has become an opponent of the Congress simply with a view to ingratiating himself with Government officers. Moreover, the revival of religious animosity between Hindús and Musalmáns is chiefly due to the books published by him. He is an enemy to both the communities, and Sir Saiyid Ahmad Khán has committed a great mistake in allowing him to join the Association.

The *Oudh Punch* (Lucknow), of the 18th October, pub-

Circulation,
425 copies.

Comments on the Anti-National Congress meeting held by the members of the ex-Royal family of Oudh. lishes a facetious article communicated by a correspondent, who ridicules the Anti-National Congress meeting held at the house of Nawáb Mehdi

Ali Khán Bahádur, Lucknow, on the 2nd September. The article is preceded by a poem in which the writer makes hits at Sir Saiyid Ahmad Khán.

Circulation,
156 copies.

The *Agra Punch*, of the 20th October, publishes as its supplement an Urdu poem written by one Muhammad Núr Khán, late Rasaidar, Government pensioner, in condemnation of the National Congress. The writer condemns the Congress as a seditious movement and advises Musalmáns to keep aloof from it.

Circulation,
200 copies.

An Urdu poem written in condemnation of the National Congress. The writer condemns the Congress as a seditious movement and advises Musalmáns to keep aloof from it.

The *Dabdaba-i-Qaisari* (Bareilly), of the 20th October, Proprietor of the *Bhárat Jíwan* newspaper of Benares and the National Congress. is sorry to learn from the *Koh-i-Núr* of Lahore that Bábu Rám Kishan, the proprietor of the *Bhárat Jíwan* newspaper, who attended the Madras Congress as a delegate from Benares, has joined the Anti-Congress party simply on account of their getting Rája Shiva Prásád's speech against the Congress printed at his press. He has received Rs. 500 for printing a number of copies of the speech. Such conduct on the part of a member of the fourth estate cannot be too highly condemned. Copies of the speech were sent to the nobility and the gentry of every province, but most of them have returned the copies.

Circulation,
418 copies.

The *Nyáya Sudhá* (Hardá), of the 24th October, refers to some of the objects of the National Congress and calls upon the leaders of the native community in the Central Provinces to hold public meetings to explain the aims and objects of the Congress to the people and to select properly qualified delegates for the approaching Congress at Allahabad with the consent of the people. (The *Vritta Dhára*, Dhar, of the 18th October, adverting to the Congress, expresses its opinion to the effect that the opposition of Sir Saiyid Ahmad Khán will ultimately prove very beneficial to the Congress, inasmuch as the promoters of the movement will have their faults and shortcomings brought to their notice by him and the other opponents).

The same paper, on the authority of a correspondent, Delegates from Hoshangabad for the Allahabad Congress. states that two influential public meetings were held at Hoshangabad on the 9th and 10th October, under

the presidency of a respectable Muhammadan, at which Chaudhri Prayág Chandra, landlord, Pandit Sukhdeo Prasád, Vakíl, and Pandit Jagan Náth Prasád, Vakil, were selected delegates for the Allahabad Congress.

The Charpúz (Moradabad), of the 21st October, publishes a Government and the Na- picture in which Government is repre-
tional Congress. sented as a European reading a book

called the Act of Justice and telling the leader of the opponents of the National Congress:—"I see thou speakest false and settest race against race." Moreover, a stone chat, called the Natural bird, by which apparently Sir Saiyid Ahmad Khán, who is generally called a naturalist or fatalist by the orthodox Musalmáns, is meant, is represented as sitting at the foot of the European and singing] songs] adverse to the National Congress. The *Charpúz* repeats the native proverb which means, What is a stone chat or the soup made thereof? The proverb is applied to a weak person or a person of no importance.

Circulation,
173 copies.

NATIVE STATES.

The Agra Punch, of the 20th October, publishes a picture in which the Rewah State is repre-
Rewah. sented as a native woman and the

Circulation,
156 copies.

Prime Minister of the State as a powerful snake attacking her. The letter-press is as follows:—

"The Prime Minister: 'I can bite you.'

"The State: 'You may treat me as you like so long as you have power.'

The Charpúz (Moradabad), of the 21st October, publishes an article headed "Transformation" Change of front by the *Nizámu-l-Mulk* newspaper towards the Rámpur State. in its supplement, in which it regrets to state that vernacular newspapers are themselves to blame for the low opinion which Government has of them. They are, as a rule, venal and are influenced by selfish motives in their writings. The *Charpúz* then expresses surprise that the *Nizámu-l-Mulk* of Moradabad, which used to make violent attacks on the Rámpur State, has suddenly begun to write in its favour, and

Circulation,
173 copies.

* The word *pidri* is used, which is defined in *Fallen's Dictionary* as stone chats.

asks what the sudden change of front is due to. Referring to the adverse comments made by the *Nizamul-Mulk* in a late issue on Kunwar Lutf Ali Khan's stay at Moradabad and his alleged show of sympathy with the discontented relatives of the Nawáb, the *Charpúz* observes that the Kunwar, being an able and just man, sympathizes with them, as they have not been treated properly by the State. If the Local Government does not do them justice and forces them to return to Rámpur, they are sure to be ill-treated by their enemies and insulted and ridiculed by actors at public meetings.

Circulation,
250 copies.

Appointment of Bápú
Sahab Jadav as the Prime
Minister of Gwalior.

approves of the appointment of Bápú
Sahab Jadav as the Prime Minister
of Gwalior in place of the late Sir

Ganpat Ráo Khatke.

GENERAL ADMINISTRATION.

Circulation,
250 copies.

The *Azád* (Lucknow), of the 26th October, states that Providing of advances in his lecture at the agricultural show held at Bahraich Saiyid Haidar Mehdi referred to the necessity for providing advances for cultivators at moderate rates of interest. Some time ago the *Civil and Military Gazette* drew attention to the subject. But it is to be regretted that the subject has not yet received the attention it deserves. The establishment of agricultural banks by Government would be open to several objections. In the first place, the measure would prove to be another means of draining the wealth of this country to England. Secondly, Government officers would strictly enforce the rules for the repayment of advances, and such an enforcement would be sure to ruin cultivators. Landlords would appear to be the proper men for advancing money to ryots in time of need. In spite of all that was said in condemnation of the treatment of the latter by the former when Act XXII of 1886 was upon the *mapis*, it cannot be denied that landlords have great sympathy with their tenants. Government does not show to cultivators in hand land even a twentieth part of that indulgence which a land-

lord does to his tenants. He allows them to take wood gratis from his trees for ploughs, &c., but in nazul land a cultivator cannot cut even a small twig from a tree to clean his teeth with. In Aishbagh, Lucknow, cultivators are in sad want of water for irrigation purposes, but Government has not yet done anything to provide it. A poor shepherd who lately cut pods from a *babul* tree in the Bailey-guard to feed his flock was fined Rs. 10 by the Deputy Commissioner! There is no doubt that landlords greatly sympathize with their tenants, but they are as a rule themselves in debt, and therefore they can hardly lend money to the ryots. The question of rescuing cultivators from the clutches of village money-lenders is a most important one, and its solution in a satisfactory way would improve the condition of millions of human beings.

A correspondent of the *Tuti-i-Hind* (Meerut), of the 24th October, in commenting upon the case of Mr. Crawford, says that many

Circulation,
825 copies.

Crawford case.

Government officials have been charged with receiving bribes this year. The European officials have been allowed to take their pension and retire to England, but the native officials have of course been severely punished. Hanumant Rao, who has been convicted of receiving bribes from two persons amounting to Rs. 5,000 in the name of Mr. Crawford, has been sentenced only to one year's imprisonment and a fine of Rs. 2,000. He has been fined only a portion of the money he had realized by bribes. The indulgence shown him will encourage other native officials to receive bribes in the name of European officials. With reference to the Commission appointed to enquire into the charges brought against Mr. Crawford, the writer regrets to notice that the Commission is composed entirely of European officials. When no European Barrister-at-Law at Bombay agreed to conduct the case against the accused through race feeling, can the European officials who have been appointed to enquire into the case be expected to be free from race feeling? If the Commission is intended only to be a safe, well and good; otherwise half the members of the Commission should be native officials.

Circulation,
250 copies.

A correspondent of the *Upkarak* (Agra), of the 24th October, says that native newspapers frequently complain of the ill-treatment of native passengers by railway officials. Heavy cost of litigation and alleged ill-treatment of native passengers by railway officials. In which Europeans and natives are concerned, and the ruinous cost of civil litigation. But the newspapers should remember that all Government departments are in a manner only shops. The Judges and the railway officials have nothing to do with the convenience and the interests of litigants and passengers; their chief object is to get court-fees and railway fares. Englishmen, who are the inhabitants of a distant island, have established their rule in this country with great difficulty, and therefore they are anxious to send the wealth of this country to their native land in every possible way and to promote the welfare of their countrymen. Hence the native newspapers, instead of making useless complaints against Judges and railway officials, should advise their countrymen to make their own arrangements for the decision of their suits and to refrain from travelling by railroads. In commenting upon the above article, the editor remarks that the cost of litigation is really very heavy and that native passengers are exposed to much inconvenience in travelling by railroads. But natives should not despair. If they continue to ventilate their grievances, Government is sure to redress them in course of time.

Circulation,
300 copies.

The *Mihr-i-Nimroz* (Bijnor), of the 21st October, says that Government and the education of the people. in British India only 2,505,000 boys out of a total population of 250 millions attend schools, while in England the attendance in schools amounts to a sixth part of the population. This country is equally backward in high education. The Resolution lately issued by the Government of India about the state of education in this country is on the whole a satisfactory one, but there is one passage in it which cannot but be viewed with regret. The Government says that it will not refrain from spending money in the encouragement of education so far as the condition of the finances will allow, but that it will not compete with the public in this matter in future, and that as the people become

capable of taking the management of the education of their children in their own hands it will retire from the field. It will be perceived from the annual Educational Reports that the Government of India spends only 85½ lakhs of rupees on education, the Municipal and the Local Boards contributing 49 lakhs and the public 170½ lakhs; whereas the English Government spends Ra. 4,13,08,920 on primary education alone. This shows how far the Government of India is anxious to encourage the spread of education. In England the people are capable of making their own arrangements for the instruction of their children; but still the English Government spends one-twentieth part of its revenues on education, while the Government of India does not like to spend even one-eightieth part of its revenues for the same purpose, although it knows very well that the natives are poor and cannot themselves provide education for their sons! It is to be regretted that the rates of tuition fees are raised from time to time. In his letter No. 1701A., dated 2nd October, the Director of Public Instruction has ordered the tuition fee in vernacular schools to be raised from two annas to six annas! When the people found it difficult to pay two annas, how will they be able to pay six annas? The Government of India should remember that the encouragement of education is one of its most important duties.

A correspondent of the *Oudh Akhbár* (Lucknow), of the Levy of the house-tax. 24th October, complains that the house-tax is levied with great severity. If a man cannot pay the tax owing to poverty, the tax is realized by the sale of the doors of his house. The tax presses very severely on poor men and widows who are unable to keep the wolf from the door, and they cannot help cursing Government for it. The writer, being a true friend of Government, has deemed it necessary to bring the matter to its notice.

A correspondent of the same paper of the 25th October says that in the beginning of the establishment of its rule in this country Government bestowed great

Discontinuance of pension in some departments of public administration.

Circulation,
690 copies.

favours on natives with a view to winning their good will. But it is to be regretted that it has lately begun to withdraw those favours from them. Look at the changes made in the pension rules. The employés in several branches of the public service have been deprived of the right to pension. Can Government be called just and merciful when it refuses to support its servants in their old age who have spent the best part of their lives in its service? The fact is that it has now obtained a firm hold on the country and does not care to retain the good will of the people. The officials who receive small pay and make both ends meet with difficulty cannot save anything. They will starve when they are obliged to retire on account of old age. Is this justice? Is this mercy? Government should reconsider the matter and should not desert its servants in their old age.

Circulation,
491 copies.

The *Rājputana Gazette* (Ajmere), of the 22nd October, refers to the case of a Muhammadan police constable at Gaigal, Ajmere, who has lately been convicted of stealing Rs. 200 belonging to a chief constable and sentenced to one year's rigorous imprisonment; and to the case of another Muhammadan police constable who has been charged with stealing liquor at Seth Pestonji Nasarwānji's distillery at Ajmere, and expresses surprise that, although the whole country is unanimous in condemning the police, Government does not deem it expedient to take steps with a view to reforming the force. The police have long been practising tyranny, oppression, and extortion, but now they have taken even to committing thefts. The prevalence of such crime among the police appears to be chiefly due to the recruitment of the force from men of lower classes.

Circulation,
123 copies.

The *Anjuman-i-Hind* (Lucknow), of the 20th October, republishes from the *Guledr-i-Oudh* of Sultánpur an article which seems to have originally appeared in the *Núr Afshán* of Ludhiana. In the article the writer states that a young woman at Saháranpur lost Rs. 500 worth of jewellery. Her husband and mother-in-law told her to

accuse her father and brother of stealing the jewellery, but she refused to do so. She was ill-treated by her mother-in-law and committed suicide. The City Inspector of Police heard of the suicide and placed a police guard at the house of the deceased, to prevent her heirs from burying her body. Next day they paid him Rs. 600 as a bribe, and then they were allowed to bury her remains. The writer remarks that the police are not the guardians of the lives and property of the people, but the leaders and patrons of thieves and robbers.

The *Almora Akhbár*, of the 22nd October, on the author-

Illegal proceedings of the police at Muthiganj, Allahabad. *City of the Allahabad Indian Union*, gives an account of the high-handed

and illegal proceedings of the police at Muthiganj, which were brought to light when the District Superintendent of Police made a local inquiry in accordance with the orders of the Magistrate, to whom a petition had been submitted by the inhabitants of that place. The *Almora Akhbár* expresses surprise and regret that the police should oppress the people whom they have been appointed to protect and should be able to practise such oppression under the very nose of the Local Government and the High Court.

The *Mufid-i-Ám* (Agra), of the 20th October, expresses

Muharram at Agra.

great satisfaction at Mr. Finlay's return from leave and his taking over charge of the Agra district, and says that his arrival at Agra has re-assured the minds of Musalmáns. In accordance with his wishes they were to take out and bury their *túzias* on the day of the *Chehlam*, corresponding with the 27th October. The *Mufid-i-Ám* urges that Government should accede to the wishes of the Muhammadan community and prevent Hindus from holding any fairs during the thirteen days of the Muharram. (The *Surma-i-Rozgár*, Agra, of the 24th October, in commenting upon the same subject, praises Mr. Finlay for the sympathy shown by him with the Musalmáns who keep the *tazias*, and states that the *tazias* were to be buried on the day of the *Chehlam*.)

Circulation,
85 copies.

Circulation,
150 copies.

Circulation,
185 copies.

The Nájmu-l-Akkhár (Etáwah), of the 24th October, thinks that the Local Government makes undue haste in passing Resolutions about religious riots. The Local Government about religious riots.

Resolutions are entirely based on the reports of the district authorities, which are sometimes not quite true. No such Resolution should be passed until the riots have been thoroughly enquired into and pending cases connected with them have been decided.

Circulation,
160 copies.

A correspondent of the *Akkhár-i-Chundr*, of the 23rd October, says that a quarrel took place at Gházipur.

Dasahra and Muharram between the Hindús and the Musalmáns at Gházipur in connection with cow-killing on the day of the I'd. Some Hindús were committed by the police to the Magistrate on the charge of being members of unlawful assemblies and were fined Rs. 20 each. Although the Dasahra occurred more than twenty days after the Muharram, the Magistrate apprehended riots and fixed separate places for the celebration of the two festivals, allowing the use of the principal streets neither to the Musalmáns nor to the Hindús. In future the Hindús and the Musalmáns had better be ordered to leave Gházipur and retire to the Indian Ocean and the Arabian Sea during the Dasahra and the Muharram.

Circulation,
60 copies.

A correspondent of the *Tahzíb* (Moradabad), of the 19th October, referring to the article which appeared in the *Tahzíb* of the 5th

idem on the Nájibabad riots, thinks that the article was written by Mirza Zainu-l-Ábid Beg, a clerk in the Magistrate's office at Bijnor, and charges him with giving a false account of the riots with a view to please Kunwar Bhárat Singh. With reference to Munshi Narain Dás, the Tahsildár of Nájibabad, the writer says that if he is the same man who was Tahsildár at Jalálabad, Sháhjahánpur, last year, when the Hindús of that place committed riots on the occasion of Id, the writer will draw attention to the opinion expressed by Mr. Lloyd, Joint Magistrate, and Mr. Denniston, late Officiating Magistrate, Sháhjahánpur, about the Tahsildár. In conclusion, the writer urges that a thorough inquiry

should be made into the Najibabad riots through officers other than those of Bijnor.

The Oudh Akhbár (Lucknow), of the 26th October, publishes an article communicated by one Umrao Mirza Hairat, who condemns Hindús and Musalmáns for quarrelling with one another, particularly censures those Hindús and Musalmáns who excite religious quarrels and declare that the existence of friendship and sympathy between the two communities is impossible, and urges upon the two communities the importance of union and friendship.

Circulation,
690 copies.

Religious quarrels between Hindús and Musalmáns.

quarrelling with one another, particularly censures those Hindús and Musalmáns who excite religious quarrels and declare that the existence of friendship and sympathy between the two communities is impossible, and urges upon the two communities the importance of union and friendship.

POST-OFFICE.

A correspondent of the *Akhbár-i-Chundr*, of the 23rd

Circulation,
160 copies.

Appointment of two lady assistants in the post-office at Naini Tal.

disapproval of the measure on the ground that it is not advisable to allow young men and women to work together, and that when properly qualified men can be found for posts in the Postal Department, there is no necessity for employing women.

LOCAL AND MISCELLANEOUS.

A correspondent of the *Almora Akhbár*, of the 22nd

Circulation,
85 copies.

Local complaints, Garhwáli.

October, writing from Garhwáli, complains that there is much sickness at present in that district and that patients often die from want of good medical treatment. There are some ignorant *vaidas* or native physicians, but their treatment does more harm than good. They should be forbidden to practise medicine. As regards native doctors in charge of charitable dispensaries, they have chiefly to attend to pilgrims. On the other hand, the villagers are generally averse to seek their aid except when they break their legs or arms. Another matter which deserves attention is the uncleanly state of villages owing to want of sweepers. There should be one sweeper in every village. In conclusion, the writer complains that gangs of Shaukárs, Bhotias, Hiunias, and other such hill people encamp themselves with their flocks and herds in the public thoroughfares, to the great inconvenience of the

public. Men are often bit by their dogs. They should be prevented from obstructing the public thoroughfares.

Circulation,
240 copies.

Discontinuance by the
Mahárája of Benares of
his subscription to the Cow-
protection Society.

The *Hindustán* (Kálákankar), of the 21st October, on the authority of a correspondent, states that the Mahárája of Benares has discontinued the subscription of Rs. 50 a month which he used to pay to the

Cow-protection Society at Benares. Obviously the discontinuance of the subscription is due to the evil advice of Rája Shiva Prasád. Probably the Rája told the Mahárája that if His Highness supported the movement for the protection of kine, the Lieutenant-Governor and other Government officers would consider him a supporter of the National Congress, inasmuch as the Swámi who is the chief promoter of that movement also sympathizes with the Congress! It is believed that Rája Shiva Prasád belongs to the Jain religion. If so, he ought to protect kine and all other creatures. But in opposing the National Congress with a view to ingratiate himself with the authorities he is ready to break the tenets of his religion in his old age. *O tempora! O mores!*

Circulation,
250 copies.

Institution of a criminal prosecution against the *Maúj-i-Nerbudda* by Rae Bhog Chand, Extra Assistant Commissioner, on the charge of libel.

It appears from the *Maúj-i-Nerbudda* (Hosbangabad), of the 24th October, that a criminal prosecution has been instituted against the editor by Rae Bhog Chand, Extra Assistant Commissioner, Hoshangabad, on the charge of libel.

A warrant of arrest was issued against the editor when he was at Bombay. He returned to Hoshangabad and reported himself to the police. He has been released on giving two securities for Rs. 750 each and executing a recognizance for Rs. 500.

Circulation,
325 copies.

Quarrel between the *Túti-i-Hind* and the *Zarífu-l-Hind* newspapers of Meerut.

The *Túti-i-Hind* and the *Zarífu-l-Hind* of Meerut have lately been abusing each other. The *Túti-i-Hind*, of the 24th October, calls the editor of the *Zarífu-l-Hind* names and makes hits at some prostitute with whom he is in love. The *Zarífu-l-Hind*, of the 16th October, publishes a poem abusing the editor of the other newspaper in obscene terms, which have generally been omitted, asterisks being put in their place.

LIST OF NEWSPAPERS EXAMINED.

(715)

List of newspapers examined—(concluded).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF EXAMINER.	CIRCULATION.
19	<i>Jaigarh Gazette</i>	Jaipur	Urdu	Bi-weekly	Mahabir Prasad	Oct. 17th, 20th & 24th.	Oct. 22nd, 25th & 27th.	100 copies.
20	<i>Idm-i-Janshah</i>	Moradabad	Urdu	Weekly	Jamshed Ali	" 14th	" 24th	150 "
21	<i>Karmashak</i>	Lucknow	Urdu	"	Muhammad Yaqub	" 22nd	" 25th	250 "
22	<i>Khayrat Al Akbar</i>	"	Urdu	"	Rudra Prasad	" 24th	" 25th	700 "
23	<i>Musulmān-i-Jāq</i>	Pilibhit	Urdu	"	Mazhar Ahsan Khan	" 21st	" 25th	200 "
24	<i>Musulmān-i-Qasita</i>	Jodhpur	Hindi-English	"	Ghulam Muhammad	" 15th & 22nd.	" 24th	200 "
25	<i>Musulmān-i-Qasita</i>	Lucknow	Urdu	"	Durga Prasad	" 25th	" 25th	150 "
26	<i>Musulmān-i-Qasita</i>	Champore	Urdu	"	Abdu-l-Karim	" 20th	" 25th	40 "
27	<i>Musulmān-i-Qasita</i>	Hoshangabad	Urdu	"	Karimul-lah	" 24th	" 25th	250 "
28	<i>Musulmān-i-Qasita</i>	Bijnor	Urdu	"	Karimul-lah	" 21st	" 25th	300 "
29	<i>Musulmān-i-Qasita</i>	Agra	Urdu	Tri-monthly	Ahmed Khan	" 20th	" 26th	150 "
30	<i>Musulmān-i-Qasita</i>	Moradabad	Urdu	Weekly	Amjad Ali	" 22nd	" 26th	175 "
31	<i>Musulmān-i-Qasita</i>	Bawali	Urdu	Bi-weekly	Ruhu-l-lah Khan	" 20th & 24th.	" 25th & 28th.	185 "
32	<i>Musulmān-i-Qasita</i>	Moradabad	Urdu	Weekly	Avatar Khan	" 23rd	" 26th	250 "
33	<i>Musulmān-i-Qasita</i>	Jaunpur	Urdu	"	Mohammed Mansim	" 22nd	" 25th	75 "
34	<i>Musulmān-i-Qasita</i>	Morad	Urdu	"	Ram Sarup	" 21st	" 25th	115 "
35	<i>Musulmān-i-Qasita</i>	Agra	Urdu	"	Jamna Das Biwās	" 23rd	" 26th	620 "
36	<i>Musulmān-i-Qasita</i>	Batashpur	Urdu	"	Shiva Nārāyan Lal	" 15th & 23rd.	" 25th	45 "
37	<i>Musulmān-i-Hind</i>	Jaunpur	Urdu	"	Muhammad Ishtaq	" 28th	" 26th	50 "
38	<i>Musulmān-i-Hind</i>	Jaunpur	Urdu	"	Dwārit Prasad	" 20th	" 25th	800 "
39	<i>Musulmān-i-Hind</i>	Lucknow	Urdu	"	Fahimul-din	" 25th	" 27th	100 "
40	<i>Musulmān-i-Hind</i>	Moradabad	Urdu	"	Abdu-l-Hamid	" 6th, 13th & 20th.	" 26th, 27th & 28th.	275 "
41	<i>Musulmān-i-Hind</i>	Champore	Urdu	"				

41	<i>Nyāya Saddhā</i>	Harā	... <i>Mārāthi</i> <i>Bāsudeva Bhāskar</i> 418	... 26th	... 24th	... 22nd to 27th,	690 copies (including 94 copies taken by Government).
42	<i>Quds Akhbar</i>	Lucknow	... English.	... <i>Sheo Prassād</i> "	... "	... "	... "	425 copies
			Daily	Urdu					
43	<i>Quds-i-Panch</i>	"	... Weekly	... <i>Sajjād Hussain</i>	18th	... 22	24th & 26th,	... 24th & 26th,	250 copies
44	<i>Bo'r-i-1-Al Khāder</i>	Benares	... "	... <i>Ghulām Hussain</i>	"	20th	22nd	22nd	75 copies
45	<i>Qādir</i>	Moradabad	... "	... <i>Partab Kishan</i>	"	22nd	22nd	22nd	75 copies
46	<i>Qādir-i-Jāz Gāzette</i>	Ajmere	... "	... <i>Murād Alī</i>	"	25th	25th	25th	491 copies
47	<i>Qādir-i-Jāz Pāsok</i>	Moradabad	... Urdu	... <i>Jamāshed Alī</i>	"	14th	24th	24th	150 copies
48	<i>Qādir-i-Jāz</i>	Locknow	... "	... <i>Tegh Behādūr</i>	"	20th to 24th,	22nd	22nd	250 copies
49	<i>Qādir-i-Saddhāk</i>	Udaipur	... Hindi	... <i>Banshi Dhar</i>	22nd	22	26th	26th	110 copies
50	<i>Qādir-i-Saddhāk</i>	Khandwa	... <i>Mārāthi-Hindi</i>	... <i>Lakshman Bēdā Anant</i>	24th	22	28th	28th	250 copies
51	<i>Qādir-i-Zangdr</i>	Agrā	... Urdu	... <i>Itrat Hussain</i>	"	27th	27th	27th	300 copies
52	<i>Qādir-i-Qāsim</i>	Rampur	... "	... <i>Haider Alī Khān</i>	"	26th	26th	26th	76 copies
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103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000
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1000

[CONFIDENTIAL.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Received up to 4th November, 1888.

CONTENTS.

POLITICAL.

	PAGE.
Anti-National Congress Meeting, Delhi	719
Mr. Bhimji turned out of Peshawar by the Deputy Commissioner	719
Adverse comments on the articles published in the Pioneer of the 25th October against the National Congress	720
Sir Auckland Colvin's letter to Mr. Hume about the National Congress.	721
United Indian Patriotic Association	721
Ditto ditto	722
Place for the meeting of the next National Congress at Allahabad	722

NATIVE STATES.

Kunwar Lutif Ali Khan and the discontinued relatives of the Nawab of Rámpur	723
Nawab of Rámpur and his discontinued relatives	723
Native princes and their European visitors	723

GENERAL ADMINISTRATION.

	PAGE
Government Resolution about the riot at Najibabad in the Bijnor district	... 724
Ditto	ditto 725
Ditto	ditto 725
Ditto	ditto 726
Adverse comments on the Government Resolution about the Najibabad riot	... 726
Najibabad riot	... 727
Sir Auckland Colvin's late visit to Moradabad	... 727
Sir Auckland Colvin's visit to Bijnor	... 727
Reform of the police force	... 728
Copying fees	... 728
Anniversary meeting of the Nágpur Lok Sabha	... 729
Scarcity of grain in India	... 729
Religious quarrels between Hindús and Musalmáns	... 729

LEGISLATION.

Indian Railways Bill 730
--------------------------	---------